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WEEKLY REVIEW.

—We made some remarks a few weeks ago on the question, "Ought a Christian to make no provision for his family?" The *Lucknow Witness*, referring to this, says:

"Our Bombay contemporary gives it as his opinion that a Christian ought not to make provision for the future support of his family, but should give everything away to supply the present needs of those around him, trusting God to help him and his when their future needs may come."

Either the *Witness* has read our remarks carelessly, or we have not been clear in our statement According to the *Witness*, we hold the view that it is a wrong thing for the Christian to make provision for his family, which is a view we do not hold. We do not think it a wrong thing for the Christian to make provision for the future of his family by the reduction of present expenses. It is not right for him to throw the burden of their support on others, when he can make a provision for them in this way. We do not think it a wrong thing for a Christian husband and wife to impart all that they can save from their expenses in the relief of the necessitous, in the faith that God will supply all their need, should either of them be reduced at any time to a state of dependence. The question is between a present actual need and a future possible need. Thus on the one hand, we cannot take up the position that it is wrong in all cases for Christians to make provision for the future wants of those who are dependent on them, nor on the other hand can we take up the position that it is wrong for Christians to give all they can spare from present expenditure to the help of the poor. The universal principle is to love our neighbour as ourselves; but the application varies with varying circumstances. There is not anything the world or the Church stands so much in need of as the exhibition of faith. A friend once asked us, in reference to parties who were pursuing an unusual course, Don't you think they are trusting Providence too much? We know of nothing more worthy of trust than divine Providence. Treasures laid up in heaven can as confidently be drawn upon in time of need, as if they had been laid up on earth, to say the least.

—The *Bombay Gazette* would show us where it stands. Here is something of its own, not Mr. Wordsworth's:

"If a man declines to believe the statements in the Bible and the New Testament because they cannot be proved, there is an end of the matter, inasmuch as there are certain things which no mortal man can *prove*, and which, moreover, do not coincide with the revelations of science and every-day experience. In fact, we are all getting too clever for poor religion. Rationalists know well that they are demanding an impossibility when they ask Christians to substitute proofs for what are now-a-days called 'transcendent postulates.'"

There are some minds to which the Scriptures do not profess to furnish proof, and others to which it supplies them in exuberance. Both these classes are presented to us in the 9th chapter of John's Gospel.—'If any man will do his will, the same shall know of the doctrine.'

—The *Christian* of August 31st, refers to the ridiculous report about a quarrel between Mr. Moody and Mr. Sankey, noticed by us a few weeks ago. It publishes a letter from Mr. Sankey, who says:—"It has not been our custom to answer or to deny the many untruthful statements made and published in regard to us, but, from the vile character of this article, I desire to say that it is wholly devoid of truth."

The Rev. Mr. Hepworth was referred to in the slanderous article as an authority, and a letter appears from his pen, in which he says:

"Allow me to say that the assertions made have not even the shadow of truth to commend them. I have never even dreamed of the possibility of a quarrel between the two great evangelists, and therefore could not, under any circumstances, have been the authority for such a statement. Allow me, through your columns, to deny that I have ever given rise to any rumour that would afflict the two men whom I love and revere beyond all others."

—We some months ago referred to Guarana, as a remedy for nervous headaches. In *Chambers' Journal* for July 8 there is a paper on this substance, which, it appears, is an important article of food in Brazil, being made into bread. It is prepared from the seeds of a plant known as the *Paullinia Sorbilis*. Mixed with cold water it makes a refreshing and sustaining beverage. As a specific for sick headache, Dr. LeConte, a French physician, says that this medicine never fails, except when improperly prepared or injudiciously administered. Dr. Wilkes speaks favourably of it.

—We do not think the Madras Government have acted with much dignity, in adopting the Brahminical view of the course pursued by Mr. Weld at Negapatam. A *sunyiasi* (a kind of gosavi) had been buried close to a public well, and Mr. Weld had the body removed because of the injury the public health was likely to sustain. Mr. Weld, Assistant Collector and Magistrate, had not acted without consideration of the caste prejudices of the Brahmins, for he had asked them to remove the body and given them ample time to do it in. Still they considered themselves aggrieved and complained to the Madras Government, who, unhappily, took the view that the public health was not to be weighed against the Brahminical pride of caste, and have suspended Mr. Weld for two months. By thus pampering the caste feeling they intensify it until it becomes the most dangerous thing in the community, as was shown in 1857.

—A prayer-meeting with special reference to missionary efforts was held on Thursday evening at the house of the Rev. T. K. Weatherhead. It was very largely attended, and much earnest prayer was offered. Mr. Bowen presided. Missionaries of various bodies were present and took part. It is proposed to hold a similar meeting on the last Thursday of each month (6 p.m.), in the same place. We are very thankful for this indication of a desire on the part of the Christians of Bombay to recognize their responsibility to help forward the cause of missions by prayer. "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute and not despise their prayer."

—The remonstrants of Mazagon who claim that the introduction of Ritualism at St. Peter's, is a violation of their right to worship God in the way to which they have been always accustomed, have not received much encouragement from the new Bishop of Bombay, whose reply may be found in our Epitome. He thinks Mr. Page has been guilty of "no intentional disloyalty." This does not seem to be much to the point. The question does not relate to Mr. Page's intentions, but to his acts. The Bishop sees no occasion to revoke the deliberate act of his predecessor, and declines to interfere with the details of public worship at St. Peter's.

—"On the 20th of April the insurrection broke out in Bulgaria. In the beginning of May the horrors *of the repression* had reached their climax." Here was marvellous promptitude. The repressive measures must have begun when the insurrection began. In other words the insurrection must have begun in the presence of a powerful and merciless body of Bashi-Bazouks. Was there really an insurrection? Or was it the apprehension of a rising that brought these executioners upon the scene? Had the thirst for plunder on their part anything to do with it?

—We have received from America a volume entitled "The Great Conquest." It consists of a series of papers on Missions by the Rev. Dr. Ellinwood, Secretary of the Am. Board of Presbyterian Missions. We had the pleasure of seeing this esteemed servant of the Lord in India, a year ago, as he was making the tour of the world. This book contains thirty-one papers on different aspects and incidents of mission work. It was very fitting that they should be brought together in a form adapted for preservation. They exhibit much judgment and ability, and we hope to transfer one or two of them to our columns.

The Bombay Guardian.

SATURDAY, SEPTEMBER 30, 1876.

MAY WOMEN SPEAK IN MEETING?

Miss Augusta Moore discusses (in the *N. Y. Evangelist*) the question, "May women speak in Meeting?" and satisfies herself that "God has peremptorily and unqualifiedly forbidden it."

Let them keep silent in your assemblies, is the command—ekklesia, assembly; so that it includes any and every church meeting for religious service. As these meetings only were the subject of Paul's discourse just then, good sense does not say that "to take his words literally would silence teachers of schools," "the Queen before her Lords," &c., &c., all which foolish things are said for the sake of loading with obnoxious consequences the accepting, in its clear and simple meaning, this command—a command (twice or thrice repeated, with reasons and comments), if there is one.

"Nay," persists one, "Paul never meant to silence the sweet voices of the sisters, so much needed, so useful in our meetings. He said expressly that all might speak, 'one by one, that all may learn and be comforted.' He said also that women should cover their heads when they prayed in public. Does this look like silencing them?"

Well, friend, are you a crab? They can go backwards as well as forwards.

Did you ever read how Christ sent out his disciples with orders to go only to the house of Israel; and afterwards with orders to go to all the world and preach to every creature? (By the way, that command will never be obeyed until every creature has the benefit of Christ's Gospel. Mankind are egotists, and selfish and stupid. Only now are they beginning even to understand that God's dumb creation has part and lot in the gospel of good will and good treatment.) Would you go back to his first command? Would you excuse your child for disobeying your direct orders, at twelve o'clock, not to stir out of the house, because he should plead "You told me, at ten o'clock, not to go out without my hat."

We see that she here, to her own satisfaction, disposes of the argument that Paul could not have meant to forbid the thing *in toto*, for he gives rules

as to the way in which women were to pray and prophesy in public, namely, with veiled faces. The chapter in which he *regulates* the usage comes before the chapter in which he *forbids* it, therefore the regulation is set aside and nullified by the prohibition. And this, she says, is parallel to the instructions given by Jesus first to go *only* to the Jews and then to go to *everybody*. But the lady is a little too precipitate in her conclusions. The difference in the two commands given by Jesus to his disciples indicates the transition from one dispensation to another. A considerable period of time intervened, and a new set of circumstances came into existence. But Paul's first epistle to the Corinthians is just a letter, a single letter, received on a particular day and hour, and read, in the first instance, at one meeting of the church. The two passages are synchronous. Paul could not *regulate* the custom, if at the time he knew it to be God's will that no such custom should exist. A mere man, writing a letter, might at the beginning of the letter sanction something, which, before closing the letter he thinks better not to sanction; but even he, if the matter were regarded by him as of much consequence, would prefer to tear up the letter and write another not contradicting itself. But Paul was writing by inspiration of God. Paul would never have dreamt of interfering with the direct communications of the Holy Spirit. He would teach the Corinthians what gifts they should specially desire and value; 'the spirits of the prophets are subject to the prophets,' he says, by which he means that common-sense is from God, as well as gifts of prophecy and the like, and there should be no confusion, two or three speaking together; but as for deciding that certain persons should not receive the prophetic unction, he would never have dreamed of such a thing; it would in fact have been the same as denying the agency of the Holy Spirit in the whole procedure. When therefore he says, 'Let your women keep silence in the churches,' this is no nullification of what he had just before said about women being veiled when they stood up to prophecy or pray. He forbids that which he was competent to forbid, namely, asking questions of their husbands and making remarks in a tone that could be heard by those sitting in the neighbourhood, and thus creating noise and confusion.

In writing to Timothy, Paul says, "I suffer not a woman to teach." Here we have it in a very positive form. Miss Moore is a woman, and she teaches us in an article two and a half columns long. We ourselves have no objection to learn of her, so long as she honours the law and the testimony. But she herself tells us that Paul does not here mean all that he seems to mean. Here is what she says:

"That she might 'teach' elsewhere than in the church assembly, is clear from the action of the good woman who (as well as her husband) took—Apollos, was it?—aside after meeting, and expounded unto him the way of God more perfectly. It is not to be supposed that these people did not rightly understand the command. And women are enjoined in Titus to teach good things."

Just so. Paul had a great respect for Priscilla and was very thankful to her for the better knowledge of the Gospel given by her to Apollos. He mentions Tryphena, Tryphosa and Persis, sisters 'who laboured in the Lord,' and in Philippians he mentions some women "who laboured with me in the Gospel." Paul shows what he means in 1 Timothy by not suffering women to teach, adding the words 'nor to usurp authority over the man.' She was not to do pastoral work, or to take any part in the government of the church.

These letters were to Gentile churches and to those who were labouring among a Gentile population, and the state of manners at the time had probably much to do with his instructions on this head. Women that appeared unveiled in public were in danger of being thought lightly of, just as such would be now in Mahomedan countries.

The Old Testament prophecy concerning the new dispensation, Joel's prophecy of the outpouring of the Spirit, is thus disposed of by this lady:

"But it was foretold that men and women should dream dreams and prophesy."

True, and Peter claimed that this was being fulfilled in his day, before Paul gave this commandment "of the Lord." I know that according to a celebrated clergyman of New York, "the New Testament does not lay down rules for classes and sexes." Has he never read the directions to women, young and old, in Timothy and Titus? Nothing about speaking in meeting?

This will not do, though a lady says it. Many years after writing to the Corinthians, Paul was at Cæsarea at the house of Philip the evangelist, who had four daughters that did prophesy, and Paul did not forbid them.

If any ask what was the real meaning of prophesy? We answer by quoting what Paul says about it: "He that prophesieth, speaketh unto men to edification and exhortation and comfort." And he says, Despise not prophesyings. To prophesy is to speak in the name of the Lord, to speak as the Lord gives utterance; sometimes to break forth in rapturous praises of God; at other times to say things bearing on the Christian life, words of encouragement and testimony, Christ being the subject. "The testimony of Christ is the spirit of prophecy."

We are not insisting that women should speak in meeting; but that women should not be forbidden to speak. Few servants of the Lord have been more used of God than the late Miss Geraldine Hooper (Mrs. Dening). We ask that there should be a condition of things in which the Spirit of God will not be restrained from doing what He is minded to do.

GRACE MONOPOLIZED.

THERE is a striking passage in the 6th chapter of Revelation: "Lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice say, A measure of wheat for a penny, and three measures of barley for a penny: and see thou hurt not the oil and the wine." This chapter contains, as we believe, an outline of the history of Christendom throughout the Christian era. We have many years ago published our views on the greater part of the book of Revelation. We at present just isolate the text quoted above, and shall consider what lessons we may derive from it, as to the present position and danger and duty of the Church.

The English translation is misleading. A penny is a very small sum of money. The English reader gets the idea that the wheat spoken of is sold for a mere trifle. On the other hand some commentators run away with the idea that a time of scarcity is indicated, when prices are abnormally high. The precise idea differs from both these. The *denarius*, the piece of money referred to, was in value about 8d. sterling, sometimes more, sometimes less. The measure referred to, is about equal to a quart, and is the ordinary allowance *per diem* of a man, as the *denarius* is the ordinary pay for a day's work, so that there is nothing out of the way, above or below, in the prices mentioned. We must ever remember that the prophetical portions of Revelation are all in symbolic language, and that nothing means just what it seems to mean, but has to be translated from figurative into ordinary language.

The wheat and barley, oil and wine, refer to the supply, not of man's physical wants, but of his spiritual wants. We have many examples in Scripture of a symbolic use of these words, e. g.:

"Ho, every one that thirsteth, come ye to the waters, and ye that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Is. lv. 1, 2.

Here we have the wine and the grain (bread).

"They shall come and sing in the heights of Zion, and shall flow together for the goodness of the Lord, for wheat and for wine and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden: and they shall not sorrow any more at all. Jer. xxxi. 12.

After having multiplied the loaves, Jesus said: "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." "The bread of God is he who cometh down from heaven and giveth life unto the world." "I am the bread of life." John vi.

Oil and wine were used by the Jews medicinally. The good Samaritan "poured in oil and wine." So that by the figures used, the healing and sustaining powers of divine grace are set forth. In some of the parables of our Lord, Gospel grace is shown under the figure of a banquet free for all; the very beggars from the hedges being summoned, clothed and entertained. See Is. xxv. 6.

Now let us observe the freeness so constantly insisted on. Without money and without price, says Isaiah, contrasting it with the bad bread for which they spent money. Freely ye have received, freely give. Whosoever will, let him take of the water of life freely. The bread of God is *given*. The Gospel, glad tidings, the announcement of God's grace, is for every creature. "Thou (a woman of Samaria) wouldst have asked and he would have given thee living water." "The grace of God hath appeared to all men." "The gift of God is eternal life." "In Christ we have all things that pertain to life and godliness."

Can we not now see the meaning of the text? It evidently refers to a time when certain men shall deny that the grace of God is immediately available for all, and shall claim that it is committed to them, and is to be dispensed by them as they see fit, and in such a way that the money of the applicants shall come to them. In other words we see the rise of a priestly order, interposed between the Saviour and the applicants of salvation, and teaching men that the pardon of sins, reconciliation with God, acquaintance with his word—in fact all spiritual blessings whatever—are in their hands, and that they are authorized to withhold them or confer them as they deem fit. They say unto men, Stretch not forth your profane hands to touch that which is holy; touch not the wine and the oil; read not the Scriptures in your own tongue; use such prayers as we give you, though in a dead language; we alone may offer to God the daily sacrifice without which the merits of Christ are available for no man; we alone can give you absolution. The words "without money and without price" now become meaningless; nothing whatever, not a single spiritual blessing is of this character; every thing must be paid for. The grand element to which the Scriptures attach more importance than to any other, the element of perfect gratuitousness, is eliminated. The reason why so great importance is attached to this element, is obvious; only thus can the complete demeritoriousness of man be exhibited. God giveth not the Spirit by measure (*unto him*, not in the original). To give by measure, is to give with restrictions, it is the act of a monopolist. It would be a fearful usurpation of power for any man to limit the consumption of air and sunlight, and mete it out so much to every man; but this would not be a more unwarranted assumption than for a man or body of men or church to say, the grace of God is with us and may not be obtained apart from us, and can only be conceded by us to those who comply with our behests. With such a system, the Gospel is no more a Gospel; the birthrights of men of every nation, tribe and tongue, are filched from them; the water of the river of life is diverted into a lake carefully guarded by priests, by Brahmins of the West, from the approach of the unpriestly.

What we wish in this connection specially to emphasize is that there is a body of men in the Church of England, who claim to be invested with these very functions. They call themselves Catholics, not Protestants; they are earnest and zealous, even as Romanists were at the beginning; in many things they have not yet attained—unto the fulness of Romanism, but are pressing toward the mark; but they have distinctly embraced that doctrine which our text indicates, namely that while all grace is from Christ, all grace is nevertheless committed to his priests, through whom it is available.

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SERMON.

(Concluded.)

The foolishness of God is wiser than men; and the weakness of God is stronger than men. (1 Cor. i. 25.)

In all that we are saying there is no disparagement of true wisdom, or of true intellectuality. We are convinced that without the recognition of our dependence upon the Father of lights, the only wise God, the highest development of man's powers is unattainable. We are persuaded that if man had, from the beginning of the world, been walking in the way of God, his scientific attainments would now have been immeasurably in advance of what they are. From the days of Adam electricity has been present; in other words, the electric telegraph has been soliciting recognition for 6,000 years in vain; and a superior being, looking down from on high upon this world during all these ages, must have been profoundly impressed with the stupidity of men, in remaining so long ignorant of the most remarkable endowments of nature. Astronomy was cultivated for thousands of years upon the 'transcendent postulate' that the earth was the centre of our system, and that the sun, moon and planets revolved about it. From Ptolemy to Kepler, the astronomers were racking their brains to bring the phenomena into conformity with their system. The greater the ascertained difficulties, the greater the necessity for profounder thought and more subtle invention, to make all harmonize. It was true that hints had been given them that they were on the wrong track; 2,000 years ago Pythagoras had said that the earth must be a globe; the actual size of this globe might have been easily ascertained by noticing the convexity of the sea, whenever the hull of a retreating vessel disappeared before the masts; in fact, it seems a perfect marvel that men of thought could possibly miss the true system; but the great hindrance was its simplicity. The very difficulty of reconciling the actual phenomena with the received system, fascinated the men of science, until in the hands of Kepler, it was developed by means of imaginary cycles and epicycles into a scheme the most abstruse and elaborate conceivable. The whole of this enormous fabric fell like a gigantic house of cards when Copernicus brought out the true system, so simple that a child could understand it. Thus it is with Darwinism and other modern scientific castles in the air; the most remarkable ingenuity is employed in devising and defending these hypotheses, and in battling with the difficulties that spring up so numerously; men of intellect waste their powers in the endeavour to make palaces of clouds (for any clodhopper can build upon the earth); and thus the wise are taken in their own craftiness. On the supposition that there was a sister globe to this, the inhabitants of which had abode in their allegiance to God, we believe that a comparison of the present intellectual attainments of the two races would be immensely in favour of our heaven-taught rivals.

"The world by wisdom knew not God," says Paul, referring to the wonderful development of the Greeks in philosophy, poetry, the fine arts, oratory, etc. Under the most favourable circumstances that a nation could possibly enjoy, apart from the possession of a divine revelation, they were allowed to show just what man's wisdom will do for him. In the course of 1,000 years they made magnificent progress in many respects (as compared with other nations), but their mythology only became more mythical and more corrupt. Their shrines and altars multiplied; but nowhere were any truer words found than those of the inscription that told Paul of their ignorance of the one living and true God.

The great difficulty with our wise men is that they will not begin at the beginning, with man himself, and that when they do occupy themselves with man, it is not with the salient facts; and further, they have a disdain for such testimony as is obvious. In fact they are more intent upon displaying their own originality and powers of thought, than upon a recognition of the facts. Over the door of one of the Greek philosophers was written, "Let no one enter who is unacquainted with geometry." How much better, but how little heeded, the Delphic inscription, "Know thyself."

Let us imagine a ship at sea. A number of philosophers are on board. The passengers and crew come together to hear these sages lecture. One lectures upon the moon, and the audience listens with astonishment to the account given of the mountains and craters, valleys and plains of that body. Another lectures upon geology, and describes the fauna of the Silurian period. Another is lecturing on chemistry; and so interested are his audience, that the ship goes upon a rock before they are aware. All now is confusion, and the boats go to pieces before they can be utilized. All are in danger of perishing. Who is now in demand? Is it the astronomer? Nobody thinks of him. Is it the geologist? He is unnoticed. Is it the chemist? No, neither of these are of any account. The cry is for the carpenter; he knows how to make a raft, and he is the man upon whom all eyes are fixed. True wisdom looks at the facts, recognizes the situation, and provides a remedy for the most pressing evils. The first thing is to get man out of the slough in which he is floundering. To despise testimony because it is such as anybody can understand, is a sin against true intellectuality. The facts of man's sin and God's displeasure are too obvious to interest the scientific mind.

In the true system God is on the throne, and the song that encircles the throne is, Blessing and honour and glory and power be unto Him that sitteth upon the throne. God will give heed to those who are willing to give heed to him; and so long as a man is more intent upon self-glorification than upon the glory of God, God will leave him to himself. When Moses stood as it were upon the step of the throne of Egypt, he was, humanly speaking, in the very position to help the children of Israel. But it was necessary that he should go into the desert, and take employment as an under-shepherd, and lose all his social advantages, and above all lose his self-confidence, before God saw him fitted for the great work of leading forth the Israelites. When Goliath defied the armies of Judea, nobody was found to meet him. High and low, in cities and villages, on the mountains and in the plains, far and near search was made for some stalwart, sinewy and lion-like man to meet him, but in vain. When man was at his wit's end, God brought forth his servant David, a shepherd boy, a mere stripling, and by him brought low the giant. And so, all through the Scriptures, we see that God's thoughts are not as man's thoughts. Twelve men were wanted to stand up in the name of Jesus of Nazareth and tell the Jewish leaders that he whom they had crucified alone could save, and preach the Gospel to the Gentiles, and stand before kings and governors and Areopagites, and make nothing of being scourged and stoned and spit upon and killed, and he chose Galilean fishermen and illiterate villagers. This was according to prophecy. "Fear not, thou worm Jacob and ye few men of Israel, I will make (of) thee a new sharp threshing instrument having teeth; thou shalt thresht he mountains and beat them small and shalt make the hills as chaff. And thou shalt glory in the Holy One of Israel."

If proclamation had been made three years and a half ago, for a preacher who should day by day and night by night, for months together, preach the Gospel in London to crowds of 8,000 and 10,000 persons, we could name on our fingers the men who would have been thought of, though however they should draw such assemblies would have been a mystery; but who in all the world would have thought of Mr. Moody, the man who used to sell boots in Chicago?

SKETCHES OF OUR ANTIPODES.

XIX.

BUSHWHACKERS.

An old-fashioned way of boating was to pull the craft along by catching the branches of bushes overhanging the stream. In high-water seasons, this method of locomotion, with occasional "poleing," was quite easy, the shrubbing generally lining the banks in abundance. After this original use of the word "bushwhacking," came the later application of it as a war term. Independent parties of men went out professedly to scout, forage, or fight; but often were really bandits. Usually mounted, they dashed about the border districts, hiding in the forests, murdering and robbing as greed, hate or convenience incited. They were dubbed "bushwhackers." Still later the *Kuklux Klan* was organized; an attempted resurrection of the rebel army under the guise of a secret society. The "White Man's League," as a political party, has kept up the same style of chivalry, and many white Unionists and negroes have suffered at their hands. There are other *bushwhackers*.

1. Social bushwhackers. Coquettes, married or single. "Glad to see you." "Thank you for the call!" And then *sub-rosa*, "Glad she's gone"! "What a bore!" A servant-girl once let the cat out of the bag by coming out with "Missus says she's out." Such people's eyes, too, "lie in wait to deceive." There is polite backbiting, also. Faint suspicions are repeated. How favored is the circle who have a bit of scandal to feast upon!

> "No sleep till morn where youth and pleasure meet
> To chase the glowing hours with flying"——

tongue over some one's troubles. If "high game," so much the better. If no other case is at hand, "these *niggers*" are eagerly devoured. Winged buzzards, after feasting upon carrion, hide quietly in the forests until they digest their dainties; but these pedestrian scandal-crows go spewing the vile reports and gangrenous suspicions all around the neighborhood. I have known whole communities nauseated, as with a pole-cat stench, by the diligence of these social Kuklux. A scandal-writer in the newspapers is a bushwhacker firing poisoned grape-shot into a whole nation.

2. Literary bushwhackers. Some young ladies, and young men, too, have many "accomplishments" and yet are not *accomplished* in a single thing. Like Pat, "Jack of all thrades and masther of noon." Some have suffered from "cramming" at school, and some have not been crammed enough! They are smatterers. They admit that "still waters run deepest," but they practice the contrary, shallow waters make the most noise. Like the razors which were not made to shave, but to sell, so with much of the talk and print of the age. "You can't see a rod before you; what are you taking a gun out for?" "Oh," said the shortsighted friend; "I will fire off my gun and may possibly hit something." Much of the conversation of society now-a-days is equally aimless.

3. Religious bushwhackers. "Neither cold nor hot"—or both by turns. Zealously declaring like Peter:—

> "And though all men should forsake thee,
> By thy grace I'll follow thee,"

but, out of the meeting, say by their walk and conversation, "I know not the man." Such persons do not always mean to be real hypocrites; "they had no deepness of earth." This shallowness may be either of the heart or of the head. It is usually the former. Often they are church members. If so, they have two hobby-horses; one is named, "Liberal," and gallops ahead of the doctrines and duties taught by his society and brethren; the other is called "Strict," and sternly tramples under foot all who do not join his party. The bushwhacker sometimes refuses to join any regiment, so that he may have a fair shot at all. "As free, and not using your liberty for a cloak of maliciousness," is sometimes not their text. These religious Bedouins have made many creeds, councils, wars and proselytes; "nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are his."

VICTOR.

Epitome of News.

SATURDAY, SEPTEMBER 23.

—*Bombay Gazette*: "It may interest some of our readers to know that according to a letter in the *Times* signed 'A. H. H.,' the Cardinals are beginning to trouble themselves, and will probably soon be troubling Christendom, about the election of the next Pope. He asks, what is their claim to make this election at all? 'It dates, I believe, from the year 1000 A. D; the previous custom having been for the Roman clergy to elect. Why, then, in the altered state of affairs, should not the King of Italy relieve the Cardinals of this duty, and revert once more to one or other of the more primitive methods? The elect of a purely Italian body could scarcely continue to call himself the head of the Catholic Church; and thus

the great imposture of the second millennium of the Christian era would vanish by a painless extinction.'"

—It is said that the cost to the Government of India of the forthcoming Imperial Assemblage at Delhi, will be not less than fifty lakhs of rupees.

—The Nerbudda bridge at Indore is to be opened with ceremony October 5.

Monday, September 25.

—Major Thomas Carr Fletcher R. A. is to be tried by court-martial at Nusseerabad, October 2.

—It seems we have a room in Bombay able to contain 4,000 persons. It is a room connected with the Jumma Musjid. This room was filled last Friday. The Bombay Mahomedans came together to take measures for petitioning Her Majesty not to join the enemies of Turkey, but to support her against them.

—The Supreme Government announces that it does not intend to discontinue borrowing for the construction of public works of a thoroughly established remunerative character, as much money as can be judiciously expended, provided money can be raised in the country itself on advantageous terms.

—*Deccan Herald:* "Want of rain is much felt in the neighbourhood of Poona. Grain has greatly risen in price, and the people in the Sholapore districts are looking forward to a famine. Government have sanctioned the expenditure of Rs. 20,000 on public relief works in these districts."

—A soldier at Agra named Larkin, has committed suicide by jumping into a well.

Tuesday, September 26.

—*Lucknow Witness:* "We are glad to hear of a gracious work of the Holy Spirit in the Native Christian girls' school of the American Presbyterian Mission at Dehra Doon. A large number are seeking the Lord, as is also the case with some of the officers in the regiment stationed in the place.

—The total number of persons in Calcutta who can read and write is 110,565. Of this number more than ten-elevenths are males. Of Hindoo males 42 per cent. can read and write; of Mahomedans 16·5; and of others (being mostly Christians) 68 per cent. Fifty-four per cent. of other (Christian) females can read and write; 33 per cent. of Hindoo females; but only 324, or less than one per cent., of Mahomedan females.

—*Indian Chr. Herald:* "Four other new stories from the pen of A. L. O. E. have been published in Madras, and sent to all parts of India for translation into the vernaculars. We understand that some of her stories will shortly appear in Bengali, and be obtainable at the Bible House, 23 Chowringhee."

—The mail tonga between Ahmednuggar and Dhond has been attacked, the passengers injured and the mails carried off.

Wednesday, September 27.

—*N. Y. Evangelist:* "The building for Mr. Moody's meetings in Chicago, is to be erected on the corner of Monroe and Franklin streets, and opposite J. V. Farwell & Co.'s dry goods store. It will be 145 feet on Monroe street, by 190 feet on Franklin, and will accommodate 8,000 people. It will cost $30,000, but the cost will be reduced by arrangements made for disposing of the property, after its present purpose is accomplished."

—Mr. Billimoria, a respectable Parsee gentleman, Secretary of the Fort Press Company, was charged with defaming Mr. Moylan, Inspector of Steam Boilers and Prime Movers in Bombay, by having, at a meeting of his company, declined to explain an item in the accounts which set forth, or rather insinuated, that Mr. Moylan had received a bribe of Rs. 500, or a portion of Rs. 500, "for giving advice to the engineer." The case has been tried in the High Court. Six of the jury found Mr. Billimoria not guilty, three guilty. Sir Charles Sargent could not agree with the six, and the jury was discharged, as also the prisoner.

—The Bishop of Bombay, through his domestic chaplain, Rev. B. Druellin, thus replies to the Mazagon dissidents:

Gentlemen,—I am desired by the Bishop to say that after giving the fullest consideration to the whole of the documents laid before him in the matter of the petitions presented by yourselves and others to the Venerable the Archdeacon of Bombay, his Lordship has come to the following conclusions:—

1st.—That the whole agitation having arisen during the episcopate of his predecessor, and the matter having been fully dealt with by the lawful authority for the time being, his Lordship is not called upon to revise any part of what was settled by that authority.

2nd.—On reviewing the official correspondence, he considers that in doctrinal and practical teaching, Mr. Page had been guilty of no intentional disloyalty to the Church of England.

3rd.—Among the matters settled by competent authority are also to be included several of the points raised regarding external observances and the ornaments of the church and ministers.

4th.—At the date, therefore, of his Lordship's appointment to the diocese, nothing remained unaltered except a certain portion of the questions raised regarding matters external.

5th—As a result of certain enquiries made through the church-wardens, his Lordship has ascertained that of the original signatures of the only petition which has been laid before him, with names in full attached to it, fifty-five are adults at present residing in St. Peter's parish.

6th—In consideration of all that has been stated above, it appears to his Lordship that the practical question which comes before him, is how far authoritative interference on his part in regard to the matters which alone have been left unsettled, would tend to reconcile the petitioners in question to the system under which the parish was placed by the deliberate act of Bishop Douglas. For the revocation of the act itself he sees no occasion, being, as he is assured on every hand, and most strongly of all by the legal lay representative of the parish, that no district in all his diocese is cared for with more unspared devotion.

7th—His study of the whole correspondence, as well as communications spontaneously made by the church-wardens, have led him unwillingly to the conclusion, that no step short of a change in the incumbency of St. Peter's would satisfy some, at least, of the parishioners. He believes therefore, on the whole, that peace and harmony are more likely to be restored to the parish by the slow growth of that confidence which the self-denying labour of Mr. Page is already producing, than by any interference on his part with the details of public worship in St. Peter's.

—*Bombay Gazette:* "The s.s. City of Baltimore, which has just arrived in Bombay, has come out from Liverpool in 24 days, including all stoppages. This is the second time she has done this, and it is the fastest passage ever made. She belongs to the "Hall" line, is 2,100 tons and 300-horse power. She has this last time at home had passenger accommodation fitted up, and has really been made extremely comfortable. Her cabins and saloon are on deck."

—Only about eight inches of rain have fallen at Ahmednuggar and Sholapore.

—*Times of India:* "The two towns of Shair and Mokulla, on the Arabian coast, still continue their feuds with varying fortune. A couple of Arab buggalows, which arrived in Bombay harbour some few days back, have brought the tidings of a severe defeat sustained by the chief of the latter, in the course of a recent engagement on land."

—The Telegraph Construction and Maintenance Company's steamers, Hibernia, Kangaroo, and Seine, left London on Monday last with the Eastern Telegraph Company's second cable for the Suez-Aden section. On the completion of the laying of that section, which will probably be about the 7th November, the Hibernia will come on to Bombay to shift the position of the shore end of the present cable, and to lay about five miles of heavy cable for the shore end of the duplicate line between Bombay and Aden. The expedition with the Bombay-Aden main cable is expected to arrive about next March. Captain Halpin, who had command of the expedition in 1870, when the present cable was laid, will also be in command of the present expedition.

—On and after the 1st proximo the B. B. and C. I. Railway mail train will leave Bombay at 8-30 p.m., Bombay time.

—The overland mails leave Bombay hereafter on Monday instead of Friday, commencing next Monday, October 2.

—It would seem there is a kind of slave trade carried on betwixt Bombay and Hyderabad, Deccan. A Borah boy aged twelve was kidnapped, taken to Hyderabad and sold there.

—*Overland Mail;* September 8: Mr. Gladstone has published a pamphlet of sixty-four pages, entitled "Bulgarian Horrors and the Question of the East."

At many of the meetings which are being held throughout the country upon the Turkish question, addresses to the Queen are passed in support of the Sclavonic provinces from Turkey.

The popular excitement about the Bulgarian outrages has produced letters from the Earl of Beaconsfield, Lord Derby, Earl Russell, Cardinal Manning, Mr. Bright, Canon Liddon, and others.

Dr. Andrews delivered the opening address to the British Association at Glasgow on September 6.

The King of Dahomey has made all the Europeans at Whydah prisoners, and declares that if 10,000 Englishmen be sent to fight him, none shall return to tell the tale.

The Italian minister, the Marquis of Mantegazza, has been found guilty of forging the names of King Victor Emmannel and Prince Humbert to a number of bills, and sentenced to eight years' penal servitude.

A fire at Hyacinthe, in Canada, has destroyed 600 buildings, valued at two million dollars.

Viscount Bury is raised to the peerage as Baron Ashford.

A singular accident has occurred in an extension of the underground railway from Bishopsgate. A new arch gave in under the weight of a laden cart, and buried the workmen; four were killed.

Amongst the deaths recorded this week are:—Mr. Patrick Douglas Hadow, Chairman of the Board of Directors of the Peninsular and Oriental Steam Navigation Company; Major-Gen. H. W. Trevelyan C.B., Col.-Comdt. Royal (late Bombay) Art.; Col. J. C. H. Jones, late 54th Regt.; Lieut.-Col. H. L. Talbot, Royal Art.; Hon. Emily C. Hardinge; and Mr. A. Rodger, jun., late of Hong-Kong.

—*Mr. Gladstone on Turkey:* The decay of martial energy in a power which was for centuries the terror of the world, is wonderful. Of the two hundred millions sterling which in twenty years it borrowed from the credulity of European exchanges, a large part has been spent upon its military and naval establishments. The result is before us. It is at war with Servia, which has a population, I think, under a million and a half, and an army which is variously stated at from five to eight thousand; the rest of those bearing arms are a hitherto half-drilled militia. It is also at war with the few scores of thousands of that very martial people who inhabit the mountain tract of Montenegro. Upon these handfuls of our race an empire of more than thirty millions discharges all its might; for this purpose it applies all its own resources, and the whole of the property of its creditors; and, after two months of desperate activity, it greatly plumes itself upon having incompletely succeeded against Servia, and less doubtfully failed against Montenegro. Shades of Bajazets, Amuraths, and Mahmouds!

The *Jewish Herald* states that the last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented.

A telegram from Madrid says that all the foreign and native Protestant missions, chapels, Bible societies, and schools received on Sept. 4 an order to take down before sunset all the external signs, placards, inscriptions, and every visible mark of faith. The parties interested protested to their respective embassies. At the same time, we are told in a Reuter's telegram, that a semi-official contradiction has been given to a report that some Spanish families had emigrated from Port Mahon to Algiers on account of religious intolerance, and it is declared that the "Government everywhere respects religious liberty."

—Mr. Forster M.P. has arrived at Pesth with his daughter. He goes to Constantinople and Bulgaria, to visit the localities of the atrocities. The Turkish authorities meanwhile are doing their utmost to obliterate the traces of the slaughter. The corpses and skeletons are being buried in quicklime. The prisons, too, are being cleared.

Several papers were read yesterday at the meeting of the British Association at Glasgow. The one which was best received was that of the Duke of Argyll on the geological formation of the highlands of Scotland. His paper on this subject was open to considerable criticism, but it was both forcible and clear. Mr. Alfred Russell Wallace, in the biographical section, read a paper on Mr. Darwin's theory of evolution; and Sir William Thomson, president of the mathematical and physical section, gave an account of his recent visit to America. Professor Thompson followed with an essay on sinuous rivers. In the statistical department, Sir George Campbell M.P. delivered the opening address. Capt. Evans, president of the geographical section, delivered a general address.

Thursday, September 28.

—*Bombay Gazette*; London: "The death of Mr. George Smith, the Assyriologist, causes a great gap in our limited rank of Oriental scholars. Many particulars have been published of Mr. Smith's early life, but I have not yet seen it stated, what I know to be a fact, that Mr. Smith had no education, in his youth, but what he received at a national school. His father was a working carpenter, and it was not till he was an apprentice of seventeen or eighteen that he was led to take an interest in the discoveries of Layard at Nineveh. Sir H. Rawlinson was his chief patron, and obtained for him a post in the British Museum. His greatest discovery, it will be remembered, was the Assyrian record of the Noachian flood." He died at Aleppo.

—Samie; Ahmednuggur: "Mr. Framjee and his man were removed to the dak bungalow at Kolgam, and the next day were brought back to Nuggur in a very precarious state. He has two severe wounds on the head, and a frightful one on his left thigh, besides a great many smaller wounds and cuts on the arms and legs. He is also severely beaten on the ribs and about the stomach. The servant has one if not both legs broken, and has had several small cuts. The driver, I am told, is very bad indeed, much worse than the others."

—*Evangelical Christendom*; Paris: At the inauguration of the monument erected to the soldier who fell victorious at Coulmiers, the Bishop of Orleans said in his speech: "To-day we have already grasped our broken sword. Ah! for it never again to fall from our hands, let us rest it upon the *Cross*,—this French and Christian sword! . . . The *Cross with the Sword*,—this, O France, is thy symbol, and the pledge of thine indomitable hope!" Thus is France deceived, says a journal. She is called upon to put her sword at the service of Rome, the Pope, and the Church; she is poisoned by the religion which ought to be her remedy. At the same time an old general declared that every soldier who dies on the field of battle is certainly received by God as equal to a martyr!

During the tremendous heat of the last few weeks, it would have charmed Sir Richard Wallace to have seen the crowds waiting their turn around the drinking fountains so liberally distributed about Paris. It is singular that we should owe to one Englishman the boon of real water, and to another (Mr. M'All) the boon of the water of life just as freely given. It is surprising to see how these meetings keep up their numbers during these exceptionally hot evenings; but God continues His blessing upon them. The open-air meetings in the Protestant regions of the south are well attended. At Montmeyran they lasted two days, and were marked by much solemnity; and a short time afterwards an ordination, which brought fourteen earnest pastors of different denominations together, seems to have had promise of much blessing. Tracts are distributed freely at these and other meetings; but the law remains ever the same. A brisk cheerful Bible-woman, in a sea-port town, was followed by one of the secret police last week, and condemned to sixteen francs' fine and costs. Nothing daunted, she is about to get a licence for colportage and begin again. The authorities seem to have proceeded with regret, and it will turn to the furtherance of the gospel. We would tell our English travelling friends that there are a thousand quiet ways of giving tracts, and that they are read and re-read, and passed from one to another. Let nothing discourage travellers and others from giving simple gospel tracts to our people.

Friday, September 29.

—The *Times of India* publishes in full a sermon preached by the Bishop of Bombay last Sunday evening on 2 Kings xix. 3, 4. Some attention has been drawn to it on account of the following passage: "Where it is the cause of outraged humanity, not a party success, which is at stake, I protest against the miserable idea that we may speak here about Hezekiah and Sennacherib and must be silent about Queen Victoria and the Sultan.

"Once more there is a question about a capital, which is the key to the relations of two continents. And once more there is an alternative propounded between a policy of human expediency and one of devotion to Heaven. That devotion does not lie for us as it lay for Hezekiah and his people in standing still and letting the Lord fight for us. It is rather that the question has arisen whether Europe with arms in her hands will fight the battle of the Lord. The dictates of human expediency tell us, at any cost of suffering and oppression to our fellow Christians of Eastern Europe, to keep the Turks at Constantinople. For reasons of European policy, we are told, it is emphatically necessary that for another twenty years, as for the twenty that end this year, we should keep these murderers of women and children as lords over a Christian population. We Britons, it is said, shall be better off, more wealthy as the traffickers of the seas, more undisturbed in our insular selfishness, if a people now struggling towards the light and advancing in civilization, are left exposed to the merciless professors of a religion whose very existence is incompatible with civilization. The European experience of five centuries has been summed up in the proverbial expression that "where the Turk sets his foot no grass grows." Yet, for reasons of high political expediency that foot, we are told, must remain planted on some of the fairest soil in Europe. Our politicians of 1856 believed honestly in the intentions of the Porte to do justice to its Christian subjects. The experience of twenty years has been showing us with increasing plainness that if such was ever the intention, there was a total want of power to carry it out. Not one member, as I believe, of the cabinet which rules the policy of Great Britain at this moment, but knows in his heart of hearts that the Turk has neither the power nor the will to preserve the rights of the Christian subjects of his empire. Yet while the bones of Christian men and women—and of Christian children too—are whitening on the fields of Bulgaria in the sight of Heaven and earth, while the vile embrace of Bashi-Bazouks and Circassians has torn the honour from hundreds of women who cry in vain for vengeance on their ravishers, a pitiful sneer about exaggeration, a wretched jest about the murderous proclivities of those whom to our shame we call allies, is the response of the Premier of England to the wail of Christian Turkey. There was an England once, my friends, that would have brooked no cynical buffoonery in the man who directed her policy, when the question was the burning of homesteads and the ravishing of women. If the feeling of England now is the feeling of men, and not money-getters, that speech will prove the political death-knell of the man who dared to utter it: the constituencies will arise as one man to hurl from their places of trust the cabinet that serves under a leader who has jested about rapine and torture."

—Captain Burton, the traveller, has invented some bitters. The *Times of India* says he has made them *out of his own head.*

—A quarterly meeting of the Bombay Corporation was adjourned because some of the gentlemen wished to attend the Governor's ball at Gunesh Khind.

—Deaths last week, 343.

—The Acting Collector of Nellore has reported that he finds it necessary to ask sanction for commencing relief works for the purpose of giving employment and a means of subsistence to the poorer classes in the western portion of the Kovali taluq of that district.

Miscellany.

—*Christian*: Sunday-school Conventions:

The season for these gatherings, which are now an integral part of Christian work in the New World, and meet under varied designation, seems to be at its height. American exchanges to hand give details of the most recent of them. Our cousins, as we have before remarked, appear to succeed in combining pleasure and business in these Conventions or "Parliaments" as they now call them, to a degree far beyond anything that has ever entered the minds of us stolid, conservative Britons.

The very names of the places where these reunions are held, suggest delightful memories of field and forest, lake and seashore: Ocean Grove, Chautauqua Lake, Sea Grove, Martha's Vineyard, are established trysting-places for the exhausted but enthusiastic teachers of the young; an addition has been made to the list in Lake Bluff, a picturesque spot about thirty miles from Chicago, on the highest land between that city and Milwaukee. A correspondent of the *Sunday-school Times*, who spent two days at this "Sunday-school camping-ground," speaks in high commendation of the proceeding. He says:—"If all the tribes of our Israel could tabernacle awhile together, after the manner of Abraham, Isaac, and Jacob, I believe we should be rid of a great deal of religious nonsense. The pure, and true and good would grow better and finer; but the merely conventional and formal would die away. A vast amount of our Christianity would be improved by open air. . . . The purpose is to have an inexpensive Christian watering-place, whose camp-meeting and convention and social attraction shall make everyone a better Christian who comes there."

Another "Sunday-school Parliament" has been held at Thousand Islands Park, on the St. Lawrence River. One of the Sunday-school legislators sends a glowing account to the *Times*, a portion of which we quote:—

"The plan of working was to give a distinct theme to each day, and thus secure at once method and variety. Thus, there was a 'Teachers' Day,' in which we learned how to study a lesson, and how to teach it; why and how the teacher should study, not alone the text-book, but his class; how to employ the blackboard, and how *not* to use it. Next came 'A Day of Hard Questions,' of which the best feature was a general talk on 'How to manage unruly boys,' in which the principal suggestion about unruly boys seemed to be to have an infinite patience with them. Friday was devoted to 'Childhood.' Dr. Latimer, of the Boston Methodist Episcopal School of Theology, delivered an able and scholarly address on the 'Conversion of Children'; and Dr. Richard Newton, of Philadelphia, preached one of his inimitable children's sermons. Saturday was allotted to 'Sunday-school Machinery,' with the use of printing press, &c. Sunday was occupied by a sermon by the Rev. Dr. Newton—'AModel Sunday-school'; and in the evening a temperance meeting, in which Miss Frances E. Willard spoke with all her accustomed power. Monday, the 24th, had for its theme 'Spiritual Work.' Tuesday and Wednesday following were spent as 'Bible Days,' with the closing exercises of the meeting.

"There was an atmosphere of devotion and spirituality throughout the meeting. A service of song and prayer opened every day; there were Bible-readings and religious exercises scattered all through the week; and even the printed programme was embroidered with Scripture references. Mr. and Mrs. P. P. Bliss were both present during nearly all the exercises, and that is sufficient assurance that there was spiritual singing which warmed the heart and lifted up the soul."

—From a discourse recently preached by Mr. Panshon:

'What meant the Saviour when he said these words: "He that believeth on me, the works that I do shall he do also; and *greater works than these shall he do*, because I go unto my Father?" He spoke these words when the shadow of his passion was upon him. He must have meant them. Has the meaning gone out of them now, or is it that the Church is so unused to wonder-working that they are to her as a sealed scroll? Is her faith so languid that she cannot even rouse herself to take hold on offered power? Has she really brought herself to believe that her risen Master mocked us when he loved us most?'

He insists that our Lord meant literally what he said—his messengers were to "do greater works." He had but prepared the way for them by special instructions, and works which were to furnish the "evidences" of Christianity, miracles and prophecy; but after his departure he was to send them further endowment, and the work which he had founded, they were to rear up and extend, and to do so "with power."

"I have wrought in the world of the material. I give you to subjugate a different realm. Ye have to study the dynamics of the social and of the spiritual. But do not fear. Go forth in my strength, for I am Lord both of matter and of mind. I have healed the blind; I have raised the dead; ye shall lift the scales from the soul. Ye shall prophesy in the motionless valley until the dry bones are a living army. My works of healing were complete in themselves: yours, done in my name, shall be reproductive. The Bartimeus to whom I gave sight could not give sight to other blind; nor could Lazarus, whom I raised, call others from the dead who had lain with him in the sepulchre; but the spirits whom ye shall call into the light and life of the Gospel shall cause other blind to see and other dead to live, and they in turn shall be prophets of Advent and of Easter unto generations that are yet unborn. The blind whom I made to see, walked for a while in the world's beauty and their friends' sight, but their eyes were again blinded in death. It was only a brief extension of life which I gave to the ruler's daughter, or the young man whom, at the gates of the city of Nain, I delivered alive to his mother. In a few more years death claimed them again, and the second time I did not interpose. But those whom ye win and save shall never die, but shall be heirs of the immortality which is brought to light by the Gospel; and thus those are greater works than these—greater because wrought in a higher kingdom; greater because of a higher order; greater because they last through the infinite of years."

—Miss Oliver in *Zion's Herald*:

'A few years since, a number of colored children were gathered into a mission Sabbath-school. The parents had been the lowest of the slaves, the families disorganized, drinking—supported mainly by the children, who either begged or sold trifles. The few young women who undertook the instruction of these, feeling that they would be under their influence but a short time—the families breaking up and changing location—endeavored to teach them as simply as possible "the truth as it is in Jesus." When greatly discouraged—it was discouraging sometimes, for they were persons totally ignorant of everything worth knowing, having no ideas of the laws of life, or health, or cleanliness, or proper living in any relation, the gulf seemingly impassable between their condition and that of common respectability—the teachers encouraged each other, saying, "I do believe some of these children are Christians now, and know what it is to trust the Lord; and that the germ of a new life is transforming their lives."'

'A test came. By a sad accident one of the little girls was fearfully burned. The case was distressing beyond description. In a small room—if it can be called a room, having no floor, and only holes for windows—in such a place, occupied by two families, on straw, in rags and destitution, little Estelle suffered anguish inexpressible. Every day the burns were dressed, the process consuming two hours, and the excruciating pain utterly exhausting the sufferer, and through sympathy, the attendants. With patience all but miraculous, weeks of agony were endured by this untrained child of eleven years. The last time it was my privilege to stand by Estelle's bedside, the burns had been dressed, and the sufferer lay faint from the fearful ordeal, when she said to me,

"You love me, Miss Annie, don't you?" I answered her I did.

"And you would stop this from hurting if you could, wouldn't you?"

"Of course I would."

"Does not Jesus love me as much as you do?"

"A great deal more. He died for you."

"And He could stop this from hurting in a minute if He chose, couldn't He?"

"Yes."

She raised to my face her large eyes, bright with the

near light of the other world, and said,

"Then I think there must be some very good reason that we don't know anything about, or He would stop this hurting."

Turning her head on her pillow—it was the only part of her person she could move, the remainder was stiff in the bandages—turning her face to her pillow with very much the motion of a child nestling to rest in some one's arms, she whispered,

"Dear Lord, let it hurt as long as you see best, and then take me home to heaven."

I never saw Estelle again, for that night the Lord took her home.

Here was an unlettered child; but could the profoundest theologian evince more entire consecration than to be able to say, if dying under such circumstances, "Let it hurt as long as Thou seest best."

The problem that at some time troubles every thoughtful mind—why God allows this or that—disturbed Estelle. And can the most far-reaching philosophy give a better answer than that of this colored child, "there must be some very good reason that we know nothing about?" Are purity and virtue tainted by contact with such saintly suffering? Was not Jesus standing by that bedside? The purity of our Lord when on earth was absolute, *His* modesty, refinement, delicacy, complete. Yet Jesus shrank not from the touch of the vilest. His greatest glory is that He laid His glory by. He never did anything great, as the world estimates grandeur. He wrote no learned book; He carved no matchless sculpture; He touched no glowing canvas; He went through life gathering around Him the maimed, the halt, and the blind, not fashion and style; He healed the sick—touching them. He could have healed them with a word. Oh, the significance of the fact that Jesus touched the loathsome leper!

May we who are named for Thee, Thou Christ—the Anointed—have indeed the oil of Thy consecration poured upon our heads! The motive exalts the act. The accursed tree—the shameful cross—becomes the blessing of humanity, and floods the world with the growing glory of a heavenly day.

Selections.

MADAGASCAR.

The Rev. Jas. Wills writes from the capital of Madagascar, stating that the churches in Imerina have formed a missionary society for sending teachers to their heathen fellow-countrymen; that the queen and prime minister and the palace church are sympathizing and helping in this good work; and that two native missionaries set out in February last for the country of the Bara, nearly a month's journey from the capital. Mr. Wills adds: "The Bara are a restless, warlike tribe, living south and west of the Betsileo, and bordering upon the Sakalavas. They are entirely without civilization or Christianity, living in filth and sensuality. They never stir without gun and spear, and have such good reasons for mutual suspicion, that they never wash both sides of their faces at one time; so that they may have one eye open to look about them. They do not know the use of money; bullocks are their chief wealth; and their towns are deserted in case of a death occurring there. These people and the Sakalava have been, and are still, the most formidable opponents of the Hovas. Many an expedition has been led against them, and many a Hova soldier has left his bones to bleach upon their deserts.

"The first expedition, however, undertaken since the national adhesion to Christianity, was in the year 1873, when the nephew of the prime minister led 2,000 soldiers and many officers against the Bara. He did no fighting, but he restrained his soldiers from pillaging, and from taking the people as slaves, as had been the custom in former times. He even sent back eleven women and children who had been seized by some over-covetous Hovas; and the result was that a large number of petty kings and chiefs gave in their allegiance to Ranavalona, the queen, and put themselves under her protection. The son of the chief king, a youth of about eighteen years of age, named Itsikova, came up to the capital with the return of the army, and was kindly received by the queen and prime minister. After a few months he returned to his people, but has lately come up again with about a dozen followers on some political business. Whilst he was here, the sixth monthly meeting of the churches in Imerina, called the Isan-enim-bolana, was held at the Memorial Church at Ambatonakanga. Over 2,000 pastors, teachers, and delegates were present from about 500 churches, and these Bara visitors were introduced to the meeting, just as 'natives' are presented to an excited assembly in Exeter Hall.

"Some two years ago the Isan-enim-bolana has agreed to raise a united fund for missionary purposes, by each church giving the results of the collection on the communion Sunday before each sixth-monthly meeting. A year's income had come in, amounting to nearly £80; two men had offered themselves as missionaries, and had been accepted, and it had been decided to send them to a tribe south even of the Bara.

"The chairman (Rev. J. Richardson's) little speech to the young visitor was answered thus: 'That's true; but show us the teachers to instruct us—that will please us best.' And when the committee, composed of native and English missionaries, considered the matter, they determined to send the two teachers with Itsikova and his companions on their return."

The missionaries were afterwards publicly designated to their work, at a meeting convened for the purpose; and after encouraging interviews with the queen and prime minister, they were sent on their way, with their Bara companions, to their field of labor.

LIFE ABUNDANTLY.

(*Continued from our last issue.*)

UNBELIEF.

In seeking to overcome sin, it now became not so much a *fight for victory over sin as a fight for faith.* That victory might be realized, personal efforts must give place to implicit trust in a personal Saviour. There was considerable wavering between these two things. Fitful experiences of each were felt repeatedly. But this winning and losing appeared the very reverse of the Saviour's words, "Abide in Me." Hitherto these words had indicated an experience which I could neither reach nor explain. They came to mind with fresh power and interest at this time. They evidently held, in a nut-shell, the secret so much desired. I was led to pray, "Show me what this abiding means, how it may be attained, and how it may become my constant experience." Answers to prayer had been frequently received, and I thought that I had learned to expect what was asked. But in thinking over this request, I was strongly convinced of unbelief. There was little doubt that the prayer for instruction would be answered, but grave doubts arose regarding that *abiding* in Christ becoming my settled experience. Here was deep-seated *unbelief.* The thought of having once dishonoured the hearer of prayer, was very poignant. But it was only the beginning of a deeper work of conviction when the Spirit shewed me that this had been my constant practice. My prayers had always been out of all proportion to my faith. The Saviour had been treated in a way I would have felt ashamed to treat an acquaintance. Letters written to acquaintances were always remembred, and answers expected; not so always with requests made in the name of Jesus. They had frequently been no sooner made than forgotten. How often had my prayer been out of feigned lips! How seldom had the words been heart-deep! Even earnestly offered, how little real *faith* had been called into exercise in presenting my petition! As at those of old, the Saviour might well have marvelled at my unbelief. I have often wondered at the unbelief of anxious souls. After feeling their need and hearing the way of salvation put as simply as possible, they frequently waited a considerable time before trusting Jesus for forgiveness of sins. Their conduct in seeking justification seemed now to have been my own in seeking holiness or sanctification. They wanted to feel they were forgiven, then they would believe it was a fact. I wanted the feeling of abiding in Christ, then I should have believed it to be the case. I could urge an anxious sinner to accept forgiveness at once on the authority of the word of God; yet I found myself doubting the same testimony in regard to holiness after it had been proved worthy of trust in enabling me to realize the forgiveness of sins. The depth of the anxious soul's unbelief seemed nothing to the deeper depth of my own. I firmly believed that God would welcome and pardon any rebel who sought to be reconciled, yet I doubted whether He would give greater conformity to His image to one already received as a son. It appeared much easier to preach than practice faith. To be immediately and always saved from any temptation, or the power of any sin, as I had long before been saved from its punishment, by simply trusting Jesus, was almost more than I could yet receive. It seemed like placing presumptuous confidence in even the strong Son of God. It had been partially realized; but that such might become a constant experience, and that I should walk in the light, being hourly delivered from fault and failure, and enjoy uninterrupted fellowship, appeared to be too good news to be true. I thought that I had known, believed, and preached a full gospel, but, like the Queen of Sheba, I was beginning to discover that the half had not been told me. "Thou shalt call His name Jesus, because He shall save his people from their sins," was as familiar as the alphabet. But I now saw that it had been looked at almost exclusively as a saving from the consequences of sins actually committed, instead of being a saving from the actual committal of further sin. Full salvation implies not only that past misdeeds must be forgiven, but future misdeeds prevented. If a sinking ship is to be saved, it requires not only to be pumped, but the leaks must be stopped. The truth of the text is well put in these lines so frequently sung, though not always realized—

"Be of sin the *double* cure;
Save me from its *guilt* and *power.*"

To despairing anxious souls, I had often enlarged these words:—"Wherefore He is able also to save them to the uttermost that come unto God by Him." But they never before appeared to have a deeper, fuller, and more blessed meaning for the Christian. That Christ should save me to the *uttermost* of my faults, failures, besetting sins, and an entirely corrupt nature, was indeed glad tidings of great joy. Death had sometimes been looked forward to as the only deliverance from the "body of death." But here I began to see that Jesus was offered as a present Saviour, "able even to subdue all things unto Himself."—*Life Abundantly* by Rev. W. C. Johnston.

(To be continued.)

THE LOAD OF GOLD.

"There were two brothers, one rich in the love of a good wife and children, but sick and poor in this world's goods; the other, Frank, was rich in money, which he loved better than anything else.

Frank lived all alone. One bitter cold night, the wife of the sick brother came to the miser, Frank, and begged for help, but he refused her, and she went away, saying: "I pray God that the gold which has so hardened your heart many never weigh so heavy on your soul that you cannot mount to glory."

This frightened Frank. By-and-by he dreamed that a fairy came to him, shaking bags of gold, and said: "Lie down, put your strong-box on your chest, and I will give you gold so long as you can bear its weight; but take care you don't get too much, for though I can give, I cannot take away."

So Frank lay down, but he was so greedy of the gold, that he kept wanting more, till at last he was so weighted down, he could not move. And there he lay for years and years. At last a bright light shone, and a crowd of people gathered around him. He remembered his neighbours, his brother with his wife and children, but he couldn't go near them, for he was weighted down by this pile of gold.

"O, take it off! take it off!" he cried, "and let me go."

Then came a voice: "Any of his family, his neighbours, or servants, *any one whom he has helped*, may remove the awful load that binds him down."

But no one stirred, and a cry burst from Frank, as his eye went from face to face, and only the memory of unkind and selfish words and actions came up before him. He saw in his sister's face that same sad look, as on that stormy night, long, long ago, when he drove her from his door, cold, hungry, and sorrowful. Then a wail was heard with these words: "The gold that hardened his heart, has bound him to the earth; he can never rise to glory."

The Bible says: "Having food and raiment, let us be therewith content;" and "charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches; that they do good, that they be rich in good works." *(Word and Work.)*

ILLUSTRATIVE SELECTIONS; Prov. iii.

This chapter has a triplex division, viz: (1) 1-10; (2) 11-20; (3) 21-35. Each of these divisions is introduced by the compellative "My son." The first division has artistic marks about it. It is subdivided into five couplets, each of which consists of two verses. In every one, the second verse of the couplet exhibits a promise of good, consequent on obedience to what is prescribed.—*Stuart.*

My son. The Hebrews and other Orientals addressed their hearers, readers, or pupils by the endearing appellation of "son." The terms, "dear reader," "friend," &c., in some modern books, correspond to it.—*Noyes.*

I can give thee all assurance from God, says Solomon, that besides the endless advantage of another world, thou shalt thus obtain the blessings of this life, the prolonging of thy days here in peace and prosperity; not that the pious, faithful servant of God will be exempt from afflictions in this world: but that in the general course of things such a person will, by God's special blessing, and by the very temper of Christian virtues, have a security of much greater real worldly happiness than those who use unlawful

arts to obtain the riches and honors of the world. —*Hammond.*

Bind them about thy neck. Alluding to the custom of wearing on their foreheads and wrists the precepts of the Lord written on slips of parchment. —*Isham.*

To bind God's law about the neck, is not only to *do* but to *rejoice* in doing it; to put it on and exalt in it as the fairest ornament.—*Wordsworth.*

Trust in the Lord. He who trusts in the Lord with all his heart is doubtless a true believer; and he expects the blessing from God on his lawful undertakings, in the use of allowable means, and these alone. But he who leans to his own understanding, making not God's will his safest rule, engages in such pursuits as are agreeable to his own disordered inclinations, and relies for success on his own capacity, policy, or management, and consequently he is under continual temptations to deviate from the path of duty, both as to the end proposed and the means of accomplishing it.—*Scott.*

Health. He who makes holiness happy in heaven, makes holiness healthful on earth.—*Arnot.*

Medicines in the East are chiefly applied externally, and in particular to the stomach.—*Harmer.*

So filled with plenty. I never prospered more in my small estate than when I gave most and needed least. My own rule hath been first to contrive to need myself as little as may be, and lay out none on need-nots, but to live frugally on a little; second, to serve God in my place upon that competency which he allowed me to myself, that what I had myself might be as good a work for common good as that which I gave to others; and third, to do all the good I could with all the rest. And the more I have practiced this the more I have had to do it with; and when I gave almost all, more came in (without any's gift), I scarce knew how, at least unexpected. But when, by improvidence, I have cast myself into necessities of using more upon myself, or upon things in themselves of less importance, I have prospered much less than when I did otherwise.—*Baxter.*

Happy he that findeth wisdom. The heavenly wisdom of which Solomon here speaks does not spring up spontaneously in the mind. It is something to be obtained by faithful labor and application, by fervent, persevering prayer, and the study of God's word.—*Muenscher.*

Merchandise. (1) We must make it our business, as the merchant bestows the main of his thought and time on his merchandise. (2) We must venture all in it, as a stock in trade, and be willing to part with all for it. (Matt. xiii: 45, 46.) Buy the truth (Prov. xxiii: 23): he does not say at what rate, because we must buy it at any rate. (3) We must lay hold on it, as we lay hold on a good bargain. (4) We must *retain* it, keep our hold, hold it fast. —*Henry.*

Pearls and jewels are valued as the highest kind of riches.—*Stuart.*

Paths are peace. Not only peace in the end, but peace in the way; not only in general, but in particular. All her paths, all the several acts, instances, and duties of religion, are peace.—*Henry.*

Tree of life. This seems an allusion to the tree of life which God planted at first in Paradise, and which was to give to man life, health, and immortality.—*Calmet.*

So Christ is called (Rev. ii: 7), alluding to the tree of life in Eden, as he gives natural, spiritual, and eternal life.—*Gill.* (From the *Advance.*)

"THIS GREAT WICKEDNESS."

APPEAL TO CHRISTIAN WOMEN FROM THE KESWICK CONFERENCE.

At the recent Convention for the Promotion of Practical Holiness at Keswick, two special meetings of ladies were held to consider the responsibility of Christian women with regard to the immorality of our land. The following questions are commended to the earnest and prayerful consideration of Christian workers and mothers throughout the country by those there assembled.

The recent legislation for the protection of vice was shown, when fully carried out, to lead to the most terrible perversion of the national conscience, both in men and women. An eye-witness showed how such laws destroyed, in their victims, all sense of the sinfulness of their life, and make reclamation almost hopeless; and for this and other reasons it was felt that the Christian women of England ought prayerfully to consider what each one can do to obtain the abolition of such a system.

The *causes* leading to immorality, and the best way of combating them, were discussed, and it was suggested,—

1st. That those who conduct mothers' meetings and Bible classes should use more plainness of speech with their classes on the duty of purity, or speak to individuals privately, as opportunities offer—there being, in many instances, much real ignorance as to what constitutes sin in this respect. That this warning is needed by very young persons; also, that both they and our own boys and girls need kindly warning against indulging in impure conversation, which is often a step to graver evil. This was specially spoken in reference to children leaving home for school. Several instances were cited showing how much good had been done by a few words of loving motherly counsel to youths and young men, not spoken solely by their parents. The temptations to which even mere boys are exposed, were shown to be very great.

2nd. That the reading of servants and young persons is often most objectionable, but is frequently indulged in without any sense of wrong-doing; and that those interested in them should caution them by name against objectionable publications. Should not heads of households and others make it a duty to provide and circulate suitable and interesting reading?

3rd. That the reading of police reports and criminal cases by the young in our families should be strictly forbidden, and they should be put on honour to avoid reading those parts of the newspapers which contain these reports.

4th. That many of the novels read by our young ladies are of the most injurious character, and Christians also give great cause of offence by such reading, which has a polluting effect on their own mind.

5th. That the present immodest and expensive style of dress is an undoubted snare to our young women. They naturally copy those above them, and ladies may do much good by setting an example of modesty and sobriety in this respect.

The terrible prevalence of intemperance pressed much on many spirits; it was traced as one of the principal causes of immorality (as well as of other evils): and it was earnestly desired that, in regard to both these great objects, Christian Englishwomen should solemnly and prayerfully ask, "Lord, what wilt Thou have *me* to do?" and so act that the *world* may understand that Scriptural holiness is a real practical power.—(*Christian.*)

A LOSS TO CHICAGO JOURNALISM.

Chicago reporters mourn the departure from that city of a family by the name of Gammel, the several members of which have delighted the journals by furnishing no end of subjects for local notices. Since Christmas Mr. Gammel has fallen off a house, drawn the first prize in a Southern lottery, cut off three fingers with a circular saw, and had a sunstroke. Mrs. Gammel has had a fortune left her in England; her pocket has been twice picked in the street cars, and her quarrel with Mr. Doolittle about their hens, produced one of the most comic cases ever tried before a police court. Her daughter, Miss Sophia Gammel, was once abducted from the Hayes School, and not found for four days, when she was discovered at Ripon, Wis., whither she had gone to study for the stage, and a few months later eloped with an Italian count, by whom, in a domestic quarrel, at their castle on the shores of Lake Como, she was stabbed seriously, returning to her parents' home to furnish no less than three editorial articles.

The youngest son, a youth of thirteen, has also earned the gratitude of the reporters by furnishing the following items to the papers, as shown by a summary of his brief but brilliant carreer, published in and compiled from the files of the *Chicago Tribune*:

July 5—Blew off his thumb.

August 27—Fell off shed and broke four ribs.

November 3—Put torpedo on Van Buren street car-track.

December 17—Fell while skating and broke left leg.

February 26, 1876—Set fire to Mr. Ives' barn.

April 3—Arrested for stealing hens. Case compromised.

April 19—Stole $96 from his father and started for the Black Hills.

April 26—Captured while camping out at Dexter Park.

May 6—Arm broken by a base ball bat.

July 4—Blew out eye and burned off his hair while celebrating the Centennial with powder in a glass bottle.

A DYING CHILD'S PRAYER.

In the eastern part of this city, a little girl of ten summers, being allowed to go out of doors before she had entirely recovered from the measles, contracted a severe cold, which brought on a disease, from the effects of which she died in a few days.

During her brief illness she expressed a deep concern for her father. He had often come home intoxicated, and his conduct had made a deep impression upon her heart. She knew how sorrowful the heart of her mother was, and could not endure the thought of its being again wounded through the same cause.

One day, when very ill, her father came to her bedside and looked sadly into the face of his dying child. She endeavored to reach up her little hands to his face, and said, "O papa, will you drink any more?"

The father turned away, heart-smitten, and sat down on a chair in another part of the room.

A few moments later the mother came in, and going to the bed, saw the hands of her little girl up, and her eyes filled with tears.

"What are you crying about, my dear child?" said the mother.

"I am just praying to the Lord that papa won't drink any more," said the little dying child and her eyes filled afresh with tears, as her little hands and heart were lifted up to God in prayer.

A few hours later, and the little hands lay crossed upon her bosom in the peaceful quiet of death, and the gentle spirit that had pled in tearful supplication, was with Him who hears and answers prayer.

Surely the father will not forget those pleadings, and Jesus will, in some way, answer the prayer of the dying child. How many prayers are daily ascending to God for the salvation of dear ones, who are in the broad way to shame and eternal ruin. God, hear the cry of Thy children, and give them the desire of their heart!—*Christian at Work.*

SACREDNESS OF A PROMISE.

An eminent British statesman is said to have traced his own sense of the sacredness of a promise to a curious lesson he got from his father when a boy. When home for the holidays, and walking with his father in the garden, his father pointed to a wall which he intended to have pulled down.

'O,' said the boy, 'I should so like to see a wall pulled down.'

'Well, my boy, you shall,' said his father.

The thing, however, escaped his memory, and during the boy's absence a number of improvements were being made, among others the pulling down of this wall and the building of a new one in its place.

When the boy came home and saw it, he said,

'O, father, you promised to let me see that wall pulled down.'

Instantly the father remembered his promise, and was deeply pained to think that he had seemed careless of his plighted word.

'My boy,' he said, 'you are right. I did promise and I ought not to have forgotten. It is too late now to do just what I said I would, but you wanted to see a wall pulled down, and so you shall.'

And he actually ordered the masons up and made them pull down and re-build the new wall, that as nearly as possible his promise might be made good.

'It cost me twenty pounds,' he said to a friend who was bantering him about it, 'but,' he added solemnly, 'if it had cost me a hundred, I should have thought it a cheap way of impressing upon my boy's mind, as long as he lives, the importance a man of honor should attach to his plighted word.'

THE CATERPILLER AND THE LARK.

'I believe everything I am told,' said the Caterpiller, with as grave a face as if it were a fact.

'Then I will tell you something else,' cried the Lark; 'you will one day be a butterfly.'

'Wretched bird!' exclaimed the Caterpiller. 'You jest with my inferiority. Go away! I will listen to you no more.'

'I told you you would not believe me,' said the Lark, nettled in his turn.

'I believe everything I am told, that is'—and she hesitated—'everything that is reasonable. But to tell me that butterflies' eggs are caterpillers, and that caterpillers leave off crawling and get wings and become butterflies! Lark, you are too wise to believe such nonsense yourself, for you know it is impossible.'

'I know no such thing,' said the Lark, warmly. 'Whether I hover over cornfields, or fly up into the sky, I see so many wonderful things, I know no reason why there should not be more. O Caterpiller, it is because you crawl, because you never get beyond your cabbage leaf, that you call anything impossible.'

'Nonsense!' shouted the Caterpiller; 'I know what's not possible, as well as you do. Look at my long, ugly green body, and these endless legs, and then talk to me about having wings and painted, feathery coat! Fool——'

'And fool you!' cried the indignant Lark,

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'Fool, to attempt to reason about what you cannot understand! Do you not hear how my song swells with joy as I soar upward? O Caterpiller, what comes to you from there, receive, as I do, upon trust.'

'How am to learn that?' asked the Caterpiller.

At that moment she felt something at her side. She looked around—eight or ten little caterpillers were moving about. They had broken from a butterfly's eggs? Shame and amazement filled our green friend's heart, but joy soon followed: for, as the first wonder was possible, the second might be so, too. And the Caterpiller talked all the rest of her life to her relatives about the time when she should be a butterfly.

BLUE FISHING.

We stood the other day on the ocean beach at Sea Side Park, where a company of men and boys were throwing their lines for blue fish. Again and again the line was coiled, and as the waves receded, the fisherman, venturing as far as possible, threw the hook into the deep, then slowly drew it to the shore. But each time the hooks returned empty. There was no fish there. We watched the sport until it ceased to be sport to us, and it became even a weariness to watch it. When we went away, nothing had been taken.

Soon after we had gone, a large school of blue fish came along, and the fishermen who had continued throwing their hooks were enriched by fifteen hundred pounds of fish. Had they become discouraged ten minutes before and gone away, they would have missed their reward. The temptation to go was very great. The sun was hot, the wind had long been blowing toward the shore, and the waves were running very high, which was thought to be unfavorable for fishing; the men were wet and tired, and there could be no certainty, but only a possibility, that any school of fish, having all the vast extent of water to swim in, would come that way. But there was that possibility. To go to any other part of the shore could not increase their chances, to give up the work was to lose all their previous labor and abandon all hope. To continue was to avail themselves of the possibility of success. They stayed. As often as the hook returned empty to the beach, it was caught up and thrown back, and circling through the air, followed by the uncoiling cord, it descended into the spray, into the foam, into the wave, down to the sand, to be again drawn up to the shore. Arms and legs grew weary, eyes lost their expectancy, hearts fainted, and thoughts of failure—when failure to the fishermen meant hunger, not for themselves only, but also for wives and children—crowded into their minds. When at length the opportune moment came and the glad fruits of their work lay at their feet, they forgot their impatience, weariness, disappointment, toil and hunger, and thought no more of other pursuits and other places of labor, but only of their happiness and success.

In these times of financial depression, we are all in danger of losing heart, and in moments of despair, of abandoning private or public enterprise, social, religious, or educational. Let us take a lesson from blue-fishing.—(*Evangelist.*)

THE GIFT OF A SWISS CHILD, AND WHAT IT DID.

A minister in Switzerland was preaching to his congregation on the duty of all Christians to give to the Lord's cause in proportion to their abilities, and at the close of his address asked for books, or the means with which to purchase them, for his Sunday-school library. A poor woman came forward after the service and offered her children's collection of "Messagers" (the Swiss Sunday-school paper), saying that was all they had to give. The minister accepted them, not wishing to offend the poor woman, but not thinking the gift could be of much use.

A few weeks afterwards this minister was called to see a sick lawyer at the neighboring baths. He found the young man in a desponding state, and ignorant of the way of life, yet evidently in a dying condition. He therefore sent him the *Vie Eternelle* of Mr. Meivihe of Geneva, and wrapped it in one of these soiled copies of the "Messager." What was his astonishment, at his next visit, to find the young man rejoicing in Christ and quite ready to depart and be with Him! On enquiry it proved that the book had not been read at all. It was too large and heavy for the weak invalid to hold or comprehend. But the little sheet which covered it was light, easy to understand, and at the end were verses of the Bible printed in large type, so that he could read them easily, and meditate upon them for hours, and those words, with the simple illustrations in the paper, had been used by the Spirit of God to lead him to Jesus. He begged for some more, and till his death, wished for no other reading. What a glorious reward for a poor child who had nothing to give but his old Sunday-school papers! And how well repaid were the money, time, and brains expended on the little sheet!

TELEGRAPHIC NEWS.

London, September 22nd: The vacancy created in the representation of the county of Buchinghamshire by the Premier's elevation to the peerage, has been filled up by the election of the Conservative candidate, the Hon'ble T. F. Freemantle, who polled 2,725 votes against 2,539 votes for the opposing Liberal candidate, the Hon'ble Rupert Carington.

Constantinople, 22nd: In receiving Count Zichy, the Austrian ambassador, yesterday, the Sultan expressed his desire to see the present civil war ended and the proposed reforms carried out.

St. Petersburg, 24th: The Russian press publish articles confidently asserting that peace will be proclaimed in Turkey.

London, 25th: The Great Powers have agreed to the peace conditions proposed by England.—It is stated that after the conclusion of the armistice, affairs will remain in *statu quo* as regards Servia and Montenegro. It has been further elicited that there will be an extension of the Montenegrin territory and local autonomy in the provinces of Bosnia, Herzegovina and Bulgaria.—Latest telegrams to hand from the Cape of Good Hope state that in response to an appeal from the Transvaal Republic to Sir Garnet Wolseley, British troops have been sent as reinforcements from the Cape, the forces sent by the Transvaal Free State having been utterly routed by the Caffres.

Constantinople, 25th: The suspension of hostilities has been prolonged for a period of eight days.

London, 27th: Telegrams from Belgrade announce discontentment at the terms of the proposed peace conditions. The Servians are amazed at the accord of England and Russia, while Servia is being pecuniarily supplied by Russia and large numbers of Russian volunteers continue to recruit the Servian ranks.—Obituary.—Lieut.-Col. C. J. Mead, B. S. C.—Lord Derby, replying to a deputation at the Guildhall to-day, said that instructions from Her Majesty's Government had been sent to Sir Henry Elliott at Constantinople to obtain an interview of the Sultan, before whom Sir Henry had been instructed to denounce the authors of the atrocities which had been committed in Bulgaria. Sir Henry had also received instructions to demand punishment of the perpetrators of those atrocities. The convocation of Parliament, his Lordship thought, was needless. Negociations for peace were proceeding smoothly. A European war and the disruption of Turkey were most unlikely, but it was expected that the solution of the present difficulty would end in the local autonomy of Bosnia and Herzegovina, together with effectual guarantees against misrule in Bulgaria. In respect to Servia, His Lordship favoured the assumption that there would be a return to the *statu quo* without payment.—Colonel Duncan, Political Resident at Mandalay, has been made a Companion of the Order of the Star of India.—The Chartered Bank of India has declared a dividend for the half-year at the rate of 5 per cent. per annum.

Constantinople, 27th: The peace conditions proposed by England were submitted to the Porte yesterday, and a favourable reply is confidently expected.

Belgrade, 27th: The war feeling in Servia remains unabated, and there is a general clamour that Prince Milan should assume the royal title.

28th: Servia has rejected the proposed peace conditions.—Yielding to pressure, General Tchernaieff has rejected the overtures made for a further suspension of arms; he demands a regular armistice.

London, 28th: The information published in the *Times* of the 25th instant, to the effect that Sir Theophilus Shepstone had sent troops to the aid of the Transvaal Free State, has been denied.

PASSENGERS ARRIVED.

Per Str. *City of Baltimore*, 26, from Liverpool:

Mr and Mrs Daes, two children and nurse, Mr and Mrs Doyle and child, Col Baumgartner, Mr Martin, Mr Sappett, and Lieut Coles.

Per P. and O. Str. *Hydespes*, 27th:

From Southampton.—Lieut J J Rogers, Mr C Hastings, Mr J Lushman, Mr and Mrs Carr, Mrs G Randall, Mr and Mrs Barlow, Mr J Harris, Mr Robinson, Mr F Kennedy, Mr H B Arch, Mr F Lean, Mr R Greaves, Mr Simpson, Mr B Millison, Capt Thornhill, Mr Glendinning, Mr W Huck, and Madame Roux and infant.

From Venice.—Mr Simmons, Mr W B Jones, Major Brown, Lieut Robinson, and Lieut Sawyer.

From Brindisi.—Mr H B Medlicott, Mr French, Capt Palmer, Mr Campbell, Mr Hormly, and Mr Cartwright.

Domestic Occurrences.

BIRTH.

SIMPSON—September 24th, at Poona, the wife of R Salisbury Simpson, Lieutenant, Bombay Staff Corps, of a daughter.

DEATH.

WILSON—September 24th, at Panchgunny, Alexander Wilson, pensioner, aged 83 years.

Advertisements.

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